

The Evolution of Chinese Thought after the Reform Movement of 1898

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Abstract: In the process of the development of modern Chinese history, China's larger Enlightenment Movement has three times. For the first time, it is a technological revolution that is based on the "teacher's long skills to control the country" and the west is to overthrow the second time. The enlightenment movement of the bourgeois democratic thought with the government of the Manchu government and the establishment of the bourgeois democratic republic was the third time the "democratic" and "scientific" to the Marxist proletarian ideological enlightenment. As a revolutionary movement of the ideological level, the Reform Movement of 1898 did not fundamentally change the status quo of China's semi-colonial and semi-feudal society at that time. However, the Reform Movement of 1898 opened the precedent for ideologically changing the status quo of Chinese society.

1. The Influence of the Ideological Turbulence and Political Environment in the Late Qing Dynasty on the Movement of the Reform Movement of 1898

1.1 Closed the country and passively beaten.

During the transition period from the 18th to the 19th centuries, the international situation at that time was in the period of the first industrial revolution and the second industrial revolution. During the first industrial revolution, the countries' powers urgently needed the accumulation of funds, land and labor. Development, for the development of the second industrial revolution, and 1644-1840, is the best period for the development of China's feudal system to its peak, and it is also the period when China shuts down the country and "the arrogant arrogance" and refuses to learn from the West. However, in the Opium War of 1840, China's self-sufficient small-scale peasant economic model was defeated by the powerful ship's cannon, and the history of long-term retreat was broken. China was forced to integrate into the second industrial revolution and became a series of Western countries such as Britain and France. The "fat" in the eyes of Li Qiang, China's semi-colonial and semi-feudal society began to open.

1.2 The first Enlightenment, blink of an eye to see the failure of the world.

The first Opium War between China and Britain, China was defeated and forced to sign the first unequal treaty in the history of China, the "Nanjing Treaty"; China began to become a semi-feudal and semi-colonial society, the natural economic disintegration of men and women, and the invasion of powers. The Chinese nation has begun a long journey against foreign invasion. The failure of the war has made people more deeply see the corruption of the Qing government, and also spurred people to start to look at the world. Wei Yuan and his "Haiguo Tuzhi" put forward the theory of "teaching the skills of the Yi and Chang Yi" to become the theory. The main guidance of the development of thought in that period, but this open-minded thought in the bud period was defeated by the traditional Chinese feudal ideology, and failed to receive the attention of the Qing government. The world was not able to achieve the desired effect.

1.3 The Westernization Movement, the teacher and the long-term skills to self-improvement.

The main idea of the Westernization Movement is to "learn the skills of the Yi and Changyi" and adhere to the study of Western technology. During this period, there were many groups of foreign

students in the late Qing Dynasty, including Li Hongzhang, Zuo Zongtang, Zhang Zhidong, etc. Some of the late Qing dynasty, but fundamentally speaking, these dignitaries only made certain reforms in the methods of training and running factories, in order to achieve self-improvement through self-improvement, but in the representation of the interest class, it was still a feudal system. The product did not fundamentally recognize that thinking is the biggest drawback of China's development. In general, the Westernization Movement is a reform act represented by the feudal capitalist group and aimed at the Qing government through technological learning. However, it does not involve the feudal thinking of China, and it is the second time with other powers. During the war of the industrial revolution, it became a semi-colonial and semi-feudal country.

2. The impact of the Reform Movement of 1898 on Chinese Thoughts and Its Significance

2.1 Abolish the imperial examination system that lasted for a thousand years.

Although the Reform Movement of 1898 has only lasted for nearly 100 days, it has been called "100-day-new" in history, but it has the most realistic and direct meaning for the abolition of the Chinese imperial examination system. The imperial examination system began in the Sui Dynasty and formed in the Tang Dynasty. It flourished in the Song Dynasty. Although it continued in the period of the minority nationality in the Yuan Dynasty, it did not have substantial development, and the Ming and Qing Dynasties can be described as the "end" of the imperial examination system. Although the imperial examination system was still the main means of selecting talents under the social and historical conditions at that time, the emergence of historical events such as "Daxing literary prison" and "eight-share swearing" showed the negative impact of the imperial examination system on historical development and imprisoned people. Thoughts, in the historical period of the invasion of foreign enemies in the Qing Dynasty, were not conducive to the study and dissemination of advanced ideas, and eventually reached the end in the 100-day reform movement. In 1905, the imperial examination system was completely abolished, completely eliminating the shackles of the feudal examination system on people's thinking, and the development of Chinese culture entered a new historical stage.

2.2 Significant guiding significance for modern education reform.

During the Reform Movement of 1898, the Reformists called for the educational idea of "study and educate talents". The Jingshi University Hall was born under such a social environment and ideological trend. The idea of "Secondary for the body and Western learning for use" has been further developed, and the educational content not only stays in the traditional essays of the history, the four books and five classics, but on the basis of this further transcendence, engineering, geography, industrial and mining, agronomy and a series of modern science disciplines began to set up in China, the school to develop a school atmosphere. During this period, the issue of women's teaching was also given a certain degree of attention. The first women's school was opened at this time. Although the Reform Movement of 1898 failed, its impact on education was far-reaching.

2.3 The influence of the Reform Movement of 1898 on Chinese politics.

The Reform Movement of 1898 is mainly the main ideological communication between the reformists and the rulers. The Wuxu Reformation advocates "protection of the royal family" on the political level. It has not fundamentally instigated and changed the Chinese feudal rule system, but from another On the other hand, this is the first time in modern China that the top-down ideological and political changes have taken place from the ruling class. Although its results are not satisfactory, its form top-down actually illustrates the rulers of the late Qing Dynasty. It has begun to recognize the significance of the transformation of the map.

2.4 The meaning of the Reform Movement of 1898.

The ideological movement of the Reform Movement of 1898 is basically the transformation movement of the bourgeois royalists to the feudal rulers. For the first time, it is a preliminary attempt to reform the essence of the rulers, insist on learning Western culture, and establish a

bourgeoisie politically. The constitutional monarchy and the implementation of national capitalism in the economy are a group of young people with an open mind and advanced thoughts. They have violently attacked China's feudal ideology, and the Chinese ideological and cultural circles have taken on a new look.

time	Representative	Main idea
After 1840	Lin Zexu, Wei Yuan	Return what you have received for what you have received
After 1856	Westernization	Return what you have received for what you have received
1890s	Kang Youwei Liang Qichao	Reform thoughts of the bourgeoisie, the reform movement of 1898
1911	Sun Yat-sen	Revolution of 1911, bourgeois republican thought
1915	Chen Duxiu, Li Dazhao	New culture movement
1919	Working class	The May Fourth Movement, Communist Thought
1935	Mao Zedong	The Sinicization of Marxism Represented by Comrade Mao Zedong

3. Various thoughts after the Reform Movement of 1898 and their influence on China's development

3.1 The democratic revolutionary thinker at the beginning of the 20th century.

The main representatives are Zhang Binglin, Zou Rong and Chen Tianhua, who advocated the overthrow of the Qing Dynasty's rule by force and the establishment of a bourgeois republic. This idea is a continuation of the 100-day reform movement, but compared with the 100-day reform, its ruling class The treatment method has undergone a more fundamental change, from improvement to overthrowing, reflecting the awakening of the broad intellectuals of the Chinese nation at that time.

3.2 Sun Yat-sen's democratic revolutionary thought.

As the main representative of the democratic revolutionary thinkers, Sun Yat-sen advocated overthrowing the corrupt rule of the Qing government and establishing a bourgeois republic. On the basis of the Western bourgeois republican thought, Sun Yat-sen proposed the old Three People's Principles and the New Three Peoples on the basis of China's national conditions at that time. The establishment of the Alliance, and the new Three People's Principles, which can represent its advanced thinking, mainly ethnic, civil, and people's livelihoods, for the first time, from the perspective of civil rights and people's livelihood, truly reflect the significance of the masses and lead the bourgeoisie to complete the overthrow of the feudal system. The bourgeois revolution established the Republic of China and the feudal monarchy ended. In the subsequent development, the three major policies of "joining Russia, the Communist Party, and supporting agricultural workers" were further proposed. They advocated democratic republicanism. In the later development of thoughts, they gradually became more interconnected with socialist ideas and gave birth to the first. A cooperation between the KMT and the Communist Party.

3.3 The 1915 New Culture Movement.

Although the Republic of China was established, the fruits of the revolution were stolen by the representatives of the feudal bourgeoisie represented by Yuan Shikai. The warlords were separated and the people were not happy. The bourgeois democracy and republicanism that the masses had hoped for were not realized, and the ideological community once again set off the countercurrent of the rebellious retro. The situation of the divided countries, a group of advanced intellectuals began to seek the road to save the country and save the people. The new cultural movement began here. The founders of the new cultural movement, led by Chen Duxiu and Li Dazhao, held high the culture of "Mr. De" and "Mr. Sai". The banner, persistence in promoting democracy and science,

shaken the dominance of feudal ideology, set off another storm in the field of Chinese thought, and the Chinese people's minds once again awakened. After the end of the First World War, China's rejection of the "Twenty-one" proposal was rejected, which directly led to the constant awakening of the masses in the ideological field. The new cultural trend of thinking based on student movement was gradually led by the workers' movement. The May Fourth Movement was replaced.

3.4 The socialist trend of thought set off by the May Fourth Movement in 1919.

In November 1917, the victory of the October Revolution in Russia, Marxism began to spread around the world. In July 1918, Li Dazhao's "Comparative View of the French-Russian Revolution" first introduced Marxism to China. In December 1918, Li Dazhao wrote the "Bolshevism" victory for "New Youth", and wrote with impatience, "Looking at the future of the world, it must be the world of the red flag." Marxist views began to spread throughout China. The trend of the socialist republics that established the leadership of the working class began to spread throughout the country, and the rise of various workers' movements in China. The early Marxist viewpoints only learned and summarized the various ideas after the victory of the October Revolution in Russia. They also failed to fundamentally form an idea that conformed to China's national conditions at that time. The anti-pore and anti-traditional ideas of "removing Kongjiadian" were also It began to appear during this period.

3.5 The outbreak of socialist thought after the 1920s.

After a big year in 1921, the Communist Party of China was formally established, clarifying that the Communist Party's goal was to overthrow the bourgeois regime by the proletarian revolutionary army, and the dictatorship of the proletariat began to enter the historical arena. The main representative of the proletariat is the working class. The basic task of political parties is to engage in the workers' movement and strengthen the research and leadership of trade unions and workers' movements. The socialist trend of thought began to formally enter the stage of China's ideological development. However, in the early days of the development of the Communist Party, the practice of copying the Russian experience led to the failure of China's "first to seize the big city and concentrate on the powerful enemy". The Chinese Communist Party was forced to transfer to the countryside. This is a copy of the Russian revolutionary experience and thoughts. A major failure. After the breakdown of cooperation between the Kuomintang and the Communist Party, the Kuomintang began five rounds of coercion against the Communist Party, and the failure of ideological guidance led to the defeat of the fifth anti-encirclement campaign, and the 25,000-mile long march began.

3.6 The combination of Marxism represented by Mao Zedong and China's development status.

On the way to the Long March, the Zunyi Conference corrected the mistakes of Wang Ming's "Left" leadership in military command. The Chinese Communist Party has since shaken off the era of copying the theory to Russia and began to independently exercise the basic principles of Marxism-Leninism to resolve the party's line and policy. At the new stage of development of policy issues, Mao Zedong Thought began to enter the historical arena. At this point, the Marxist star fire began to evolve into a prairie based on the ruling power of the Communist Party of China.

4. Conclusion

The Reform Movement of 1898 is the important ideological enlightenment of the first ideological enlightenment and the second ideological enlightenment in modern China. It is the first ideological idea of reforming the ruling class in the late Qing dynasty movement, although it failed to change from the actual The status quo of China, but it has great guiding significance for the bourgeois reform and the democratic republic of the proletariat. It can be said that the real ideological reform work in modern China has thus begun.

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